10: d'Orleans--267 T-3 (1891-92) 1894 Laos
116, 226, 516

"Below Muong-Ngoï the river widens to 100 or 150 yards in breadth. In the narrower places some fishing traps have been erected: some bundles of three posts each are tied together at the top forming a faggot, in the centre is a basket full of stones, their weight keeping them in place. Between one bundle and the next a triangular net is placed, point in front; a man raises it by means of a long pole, which acts as a lever; when at work the fisherman squats, head downwards, upon a small terrace formed of bamboos. Several have covered their heads with a red veil, and their position reminds me of Mussulmans at their prayers. Here they are watching the water, and when a fish is caught they suddenly raise the net. I have sometimes counted seven or eight terraces across the river."

10: d'Orleans--337-338 T-3 (1891-92) 1894 Laos
116, 516, 643

"Upon a sign from the king, tea and cigarettes are brought us, and the servants fan us. The other servants, who are dressed like the common people, remain in a crouching attitude, and if they move about the room do so on their hands and knees. It is humiliating to see men dragging themselves about like animals; but we do not witness the sight long as our visit is a brief one, and it is not until some time after this that we see the father, a fine old man of eighty-two, whose white hair is cropped close, and whose face is very intelligent, though owing to the loss of his teeth the chin is rather elevated.

His position as a semi-divinity enables him to speak his mind very freely, and he takes great interest in our journey, giving us some advice as to [338] our descent of the Mekong. He seems very grateful to M. Pavie, who once saved his life, and he makes even more favourable an impression upon us than his son, though both seem well disposed towards the Europeans--if they were free to act. But Siam plays the same part towards them that China does to Thibet, and one would hope that the era of liberty is at hand which, in delivering the two countries from the yoke which oppresses them, will open a valuable field of study to our science and fresh outlets to our commerce."

149: Reinach--92a G-3 (no date) 1901 AM1 Indochina
Laotians AM8

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Fig. 34 /p. 123/ A celebration at Khong. --Group of Laotians.

149: Reinach--101a G-3 (no date) 1901 AM1 Indochina
Laotians AM8

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Fig. 36 /p. 135/ Typical Khas of the province of Stung-Treng.

149: Reinach--133a G-3 (no date) 1901 AMI Indochina
Laotians AM8

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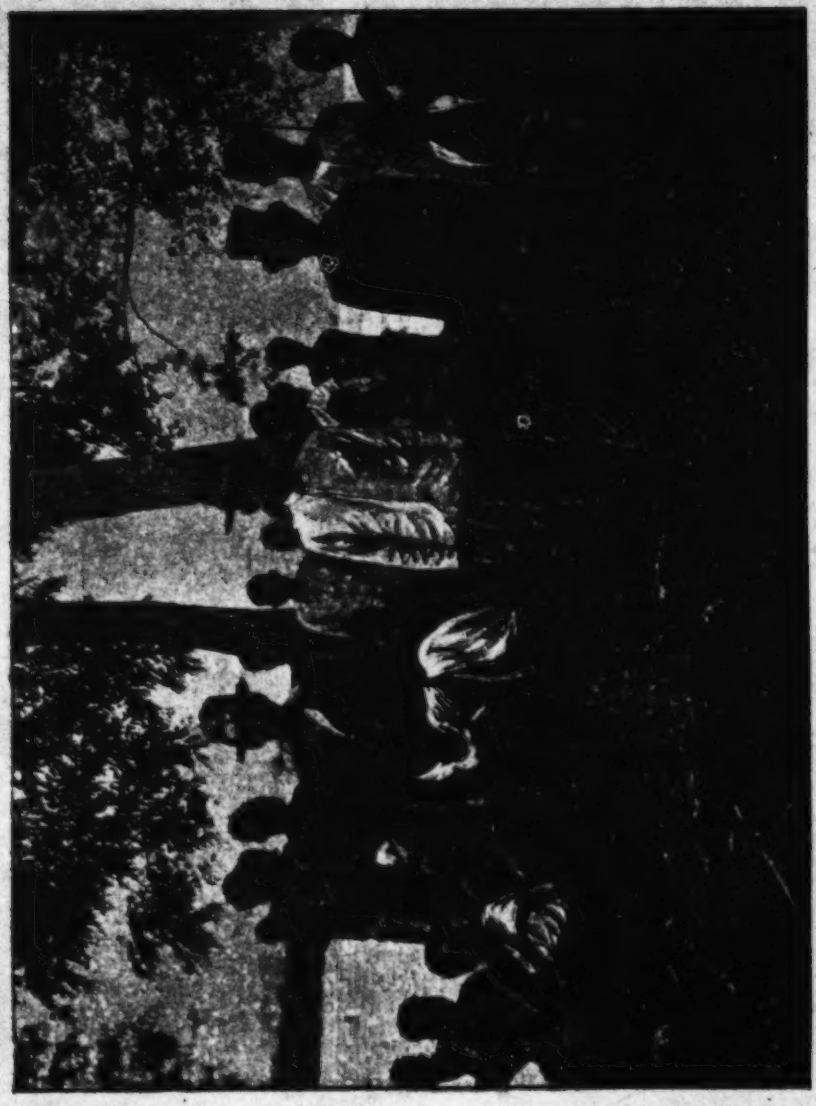

149: Reinach--136a G-3 (no date) 1901 AMI Indochina
Laotians AM8

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Fig. 46 /p.181/ A Laotian Tasseng of Upper Laos.
(Courtesy of M. Besson.)

149; Reinach--176a G-3 (no date) 1901 AMI Indochina
Laotians AM8

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Thai women. (Courtesy of M. Besson.)

149: Reinach--185a G-3 (no date) 1901 AMI Indochina
Laotians AM8

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Fig. 68 /p. 255/ Typical Kha dancers, at Muong-Son.
(Courtesy of M. Besson.)

149: Reinach--1888 G-3 (no date) 1901 AMI Indochina
Laotians AM8

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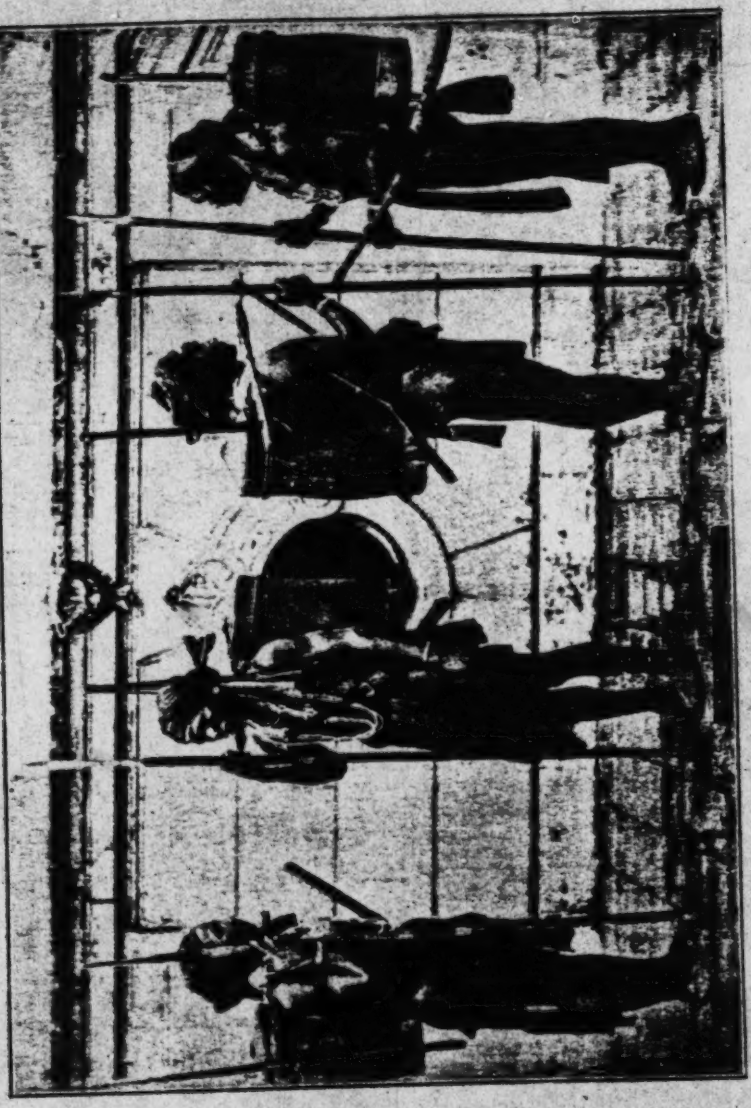

Fig. 71 /p. 261/ Typical Khas of the province of Stung-Treng. (Photographed at Saigon in 1898.)

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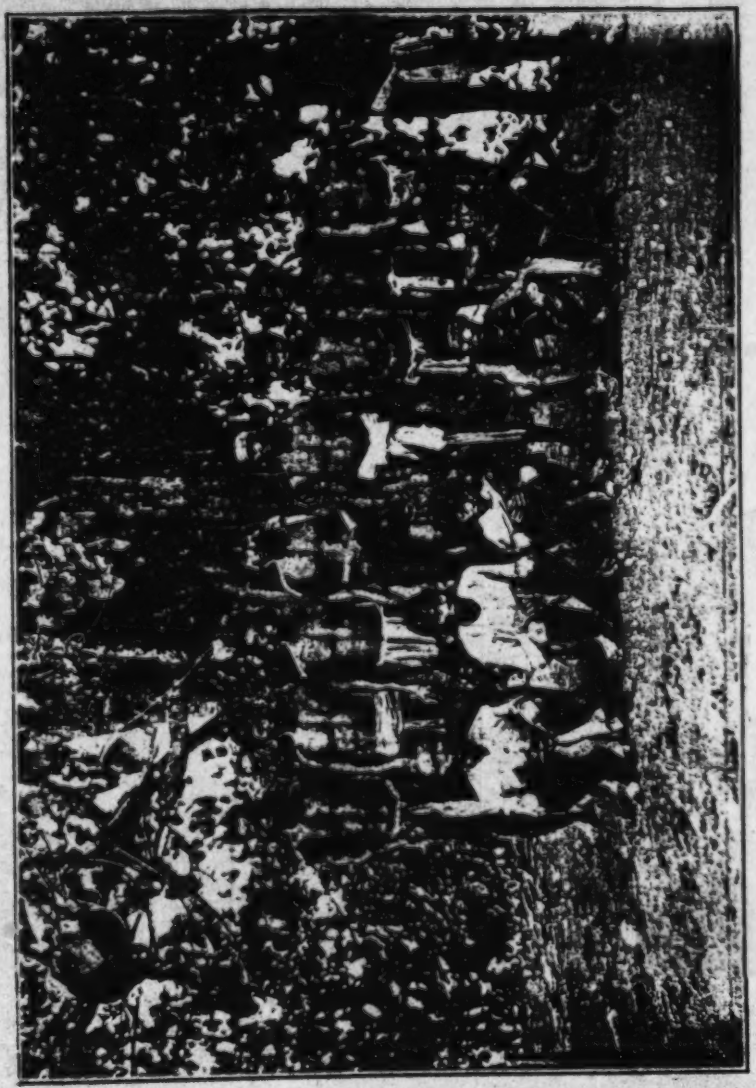

Fig. 72 /p. 265/ Khas of the Yeglan of Stempang (Lower Laos).

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traditions and the annals which I have been able to consult, they are the descendants of the last kings of the land before the Cham invasion. The kings of Cambodia have had to appeal to them for help on one or two critical occasions, and it was in return for services rendered that the king of Cambodia, up until recent times, used to send them presents every year (annual tribute, according to them, payment of which stopped only five years ago).

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They have never been willing to recognize our authority. The king of Pa-Tac-la, who is situated on the Laotian side, twice attacked the Government Commissioners of Stung-Treng when the latter were making a tour of inspection in this region, first in December 1894 and a second time in January 1897. They were given a severe lesson this second time, for the village was entirely destroyed and they suffered many losses. The Sadete Loum (the Master of water) settled on the Annamite side alongside the Master of fire after the affair, and since that time has given no further orders to our faithful Djarais.

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APPENDIX XIX
NOTE ON THE MEOS

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The Meo has a savage and distrustful character. He does not like the presence of foreigners, or even of people of his own race.

Clinging to the side of a mountain, and always as high up as possible, he asks only to be allowed to live in peace in his wild solitude and bodes no ill to anyone provided he is left alone and independen

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He is a great hunter of wild beasts and large game. More industrious than the Thais, he makes all his farming implements himself (picks and shovels), as well as his wooden buckets and mills for grinding maize and paddy. He raises fine poultry, pigs, oxen, goats and horses with particular care and success. If he stays in one place for any length of time he also produces, in addition to the maize and rice which form the basis of his food supply and the opium which he smokes, very fine eggplants, gourds, sweet potatoes and non-sweetened batatas very much like the common potato, sorrel, green beans and all the French vegetables whose seeds are given him. On his heights he cultivates the fruit trees which merely vegetate in the plains, such as the peach tree, and the peaches which he harvests can compete without any fear with those of our own country.

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The Meo climbs like a cat. Over sheer paths, up ladders composed of a single bamboo pole standing upright in which notches are cut at regular intervals which are large enough for two toes, the Meo

516 progresses at an even, elongated pace, carrying as much as 30 kilo-
417 grams in his pack without even seeming to suspect the feats of strength,
[132] suppleness and balance which he accomplishes. As long as he remains on high ground his resistance to fatigue is very great indeed, but he cannot go down to the lowlands without danger, especially in the hot season.

101 Certain authors claim that the word "Meo" which, when pronounced with a certain intonation, means cat in several Indo-Chinese languages, was given to these folk by reason of their agility. However, we must note that in [109] Laotian the word "Meo" used to designate these mountainfolk is neither written or pronounced like the word meo which is used to designate cats. There is the same difference between these two words as there is in French between the words maitre and metre.

342 A Meo house is built at ground level on slightly leveled ground. The walls are made of puddled clay or of ill-fitting boards, and the house is roofed with thatch or crudely-squared wooden shingles. The doors are made of wood which has been shaped with an ax, and there
[592] are no windows. Often several families live in the same house, and then each has a fireplace to itself and a compartment which serves it as a bedroom. In the common room there is an oven and fireplaces above which objects are placed to dry on a bamboo framework.
[343] Behind the house a narrow passageway is left free separating the building from the sheer mountainside. In front there is a narrow veranda where the horses are kept when they are not housed in a stable built on piles and overhanging the mountainside, as are the animal barn and pig sty, the rice granary and the goat pen. This system has the advantage of protecting the animals from the dampness of the ground, since the planks which form the floor jut out over empty space on their solid piles.

[101] Inside the house there are a few furnishings, as among all peoples of Chinese origin. There are benches, tables, camp beds, dishes,
352 iron and copper cooking utensils and opium smoking accessories, all
356 so repulsively filthy that even the least delicate would hesitate to enter and stay in these hovels, where vermin swarm under the protection of the ancestors' altar.

178 Although amongh themselves and with their families the Meos
312 speak a rather unharmonious language, nearly all the men can understand and speak Qouane-hoa, the language of the Chinese mandarins, which is the official language in Yunnan. They can neither read nor write Chinese characters, and have no system of writing of their own.